# The Anglican Digest



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#### THE ANGLICAN DIGEST

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#### **Expectations**

know if it has happened to me, t has happened to a lot of you. It s Sunday morning and you rrive at church at your usual ime. There are more cars than ou expect and fewer parking laces. As you walk to the hurch, you notice many more eople wearing suits and jackets han you expect. And there are nore strangers than you expect. Maybe there are young people with flowers or corsages on their lresses. Maybe there are little abies. Then it hits you. Today here are going to be baptisms r confirmations!

It is enough to ruin your whole

unday!

I will be honest with you. It has been a long time since our amily has had a baptism. My expectation for these special bundays was never high. They were simply a necessary bit of oother meant to disrupt an otherwise peaceful Sunday morning.

Out on one Sunday morning, with confirmation scheduled, the vishop on campus, and parking places at a premium, my expectations were very different. I was experiencing a major paradigm hange (as they say in the man-

agement training circles). You see, on this Sunday, my daughter and twelve of her friends were being confirmed. After completing two years of study and training, these young people were going to stand in front of the bishop, the congregation, and God and proclaim their faith in Jesus Christ. What was so special about these young people is this—I knew them! They were my daughter's friends. They were my friend's children. They were dear and special to me.

On this Sunday, I expected to be proud of these kids and their accomplishments. I expected to be joyful at witnessing the transformation of these young lives. I expected to be grateful for the sacrifice made by so many for these young adults. I expected to sing heartily. I expected to pray fervently. I expected to be thankful for these people. I expected to remember their baptisms.

I was not disappointed. Today, my old expectations are nowhere to be found, having been replaced with a new set of expectations. Praise God!

The Rev. Mark Atkinson,
 St. Andrew's,
 Jacksonville, Florida

## A Lesson From Margo (Part II)

[Part I appeared in the Winter 2009 issue of THE ANGLICAN DIGEST – Ed.]

Of all the horrible creatures in opera or literature, John Claggert (in Herman Melville's novella Billy Budd and in the Benjamin Britten opera) is one of the worst. Here we have a character whose nature rivals Shakespeare's Iago and Richard III, Hugo's Javert, Wagner's Hagen or Beethoven's Pizzaro — all of whom swim equally happily, willingly, and blindly in the sin of envy.

While theologians generally agree that pride is the primal sin, envy is perhaps the worst of the seven deadly sins in terms of its ability to undo its victim as well as the victims of its victim. We derive envy from the Latin root invidia (invidious) which Webster's defines as "calculated to create ill-will", precisely what each of the above characters manage to do. While covet means wanting something that someone else has, envy means not wanting another person to enjoy the good that he has. The envious person has no desire to possess that which belongs to

another; he simply doesn't warn
the other to possess it either and
will do anything in his power to
assure that he doesn't – which i
why Dante in his *Purgatorio* pree
ents the penitents guilty of enviwith their eyes stitched shur.
The sin also can germinate from
one's fear that God may not low
him/her as much as he might
love the other; the person whom
the envious person wants to
undo.

In the Britten opera, Claggert's aria is chillingly and minds numbingly revealing. Completely and totally offended by the goodness, beauty and innocence of Billy Budd (the Christ figures the Master-at-Arms sheds his poison, outdoing Iago himself:

"Oh beauty, oh handsomeness goodness! Would that I never encountered you! Would that live in my own world always, in that depravity to which I was born. There I found peace of sort, there I established an order such as reigns in Hell. But alast alas! The light shines in the darkness, and the darkness comprehends it and suffers."

St. John in his gospel prologuwrites that the light of Chris shined in the darkness, and the darkness comprehended it not

hat is, many, if not most, of us at ne time or another have failed comprehend goodness, even hen it's staring us in the face. ventually however, we do recgnize that that goodness can eal our moral defects and we nbrace it. With Claggert, we itness the diabolical opposite: see the Good; to recognize and pmprehend it — and to be loved to destroy it; here we ome face to face with the nforgiveable Sin, and it's hough to make one's skin crawl. laggert continues:

"Having seen you, what noice remains to me? None, one! I am doomed to annihilate ou; I am vowed to your destruction. I will wipe you off the ce of the earth . . . First I will ouble your happiness. I will utilate and silence the body here you dwell. It shall hang om the yardarm . . With hate and envy, I am stronger than

n one terrifying way, envy is ronger than love, and of course

ve."

ur Lord knew "that for envy, he chief priests] had delivered im into the hands of Pilate."

et love shows its true strength, ot in conquering another, but in urrendering to another. Jesus' death and Resurrection have, of course, conquered sin, even the sin of envy; yet we are the only ones who can, by giving reign to our free will, prevent through envy even the Love of God from subduing us:

"If love still lives and grows strong where I cannot enter, what hope is there in my own dark world for me? No, I cannot believe it! No. That were torment too keen." (text by librettist E.M. Forster)

I he words could come directly from Victor Hugo's police chief Javert, right before he commits suicide. Both he and Claggert have sinned away their spiritual eyesight and succumbed to what St. Mark calls the sin against the Holy Spirit. In seminary we were taught to define this "Unforgiveable Sin" as the practice of calling good evil. That is, if we cannot comprehend God's very best (Jesus) as nothing more than evil, then we won't be moved to confess our sin and be healed; and we remain in our sin.

With Claggert we see someone whose sin goes even farther, for he does in fact actually comprehend and recognize the Good and is moved to destroy it. Fortunately, St. John has the last

word, because, while comprehend can mean recognize, surround and destroy - and even though the human race comprehended (recognized) Jesus, we also failed to comprehend (destroy) him: the darkness comprehended it not. Nor did the darkness comprehend (destroy) Billy, as testified by Captain Vere who allowed the innocent one to be hanged. Britten's opera ends with Vere's words: "Oh what have I done? But he (Billy) has saved me, and blessed me, and the love that passes understanding has come to me."

What a wonderful lesson, one which Margo obviously knew, and one which she would want each of us to know; so much so that she was moved to write a letter and have it read to those of us attending her memorial service: to recognize and truly comprehend the source of that Love which passes understanding. It has come to us to remain with each of us, and may we never cease to comprehend it — nor fail forever to delight in it.

 The Rev. Frederick A. Buechner, All Saints', Thomasville, Georgia

#### On Judging, First Impressions and Unintended Consequencess

The Church Mouse blog reads "David Stevenson is the new vicar of St. Mary's Church in Eastwood, Nottingham. By was of introduction, his wife, Diane wrote an article in the church newsletter, in which she said that she had been a stripper. The piece was written ambiguously and a follow-up piece in the next newsletter announced that the kind of stripping she had done was stripping chicken at a factor in Nottingham. Whilst providing some light relief, this was also intended to make a point about judging people.

"Unfortunately for Mrs Stevenson, however, the first piece was picked up far mort quickly than she imagined. It was featured in a number of new outlets, from local to national including the *Telegraph* and the *Daily Mail* ... Perhaps there is moral in this tale not just for the *Mail* and the *Telegraph*, but for the Stevensons as well."

One contributor writes: "Didn' she just prove her point really?"

- Church of England Newspape

#### Holy Orders . . .

The Episcopal Church has a nguage of its own with words at we don't use in our everyy speech. I offer the following anslation" of these specialized ms. All of these terms are and in discussions of ordained dership in our church.

Holy Orders (no, you don't get es with that!) refers to the three dained ranks of ministry: shop, Priest, and Deacon. The arth order is the laity — the gest and the most important. If Orders is not to be confused th "religious orders" which is term reserved for monastic cieties.

person becomes a Postulant nen accepted by the Diocesan mmission on Ministry to come trained as an ordained nister. This is the first official cognized stage of a long ocess. Prior to becoming a stulant, there is a period of disrnment. That is a time of study d discussion with peers and entors. To become a Postulant, e needs to be recommended the local priest and the Vestry, mplete a physical and a psyological interview, and write a ter of application. One's

spouse writes a letter of affirmation and support. Becoming a *Postulant* does not guarantee one will be ordained, but it is a significant first step.

All Christians should be in a process of Formation. We used to refer to this as Christian Education, but it is much more than learning about the Bible, Prayer Book and Church History. And it is not just for children! Formation is more like the image of the clay pot from Isaiah: "... we are the clay, and you are our potter; we are all the work of your hand." (Isaiah 64:8). Throughout our lives we are always learning about our faith, but we are also practicing our faith in things we do and words we say. Formation is the way we link belief and practice. It is the way we continually learn and refine what it means to be God's work of art.

Some study to become a *Deacon*. While most of us realize that Priests are a lot like the pastors or ministers we meet in other churches, the role of the Episcopal Deacon is very different. In the Methodist tradition, *Deacons* are like our Vestry members.

In the church I attended in my childhood before I was con-

firmed, (a church connected with Berea College) Deacons were the ushers. Some Christian groups do not have Deacons at all. Deacons are mentioned in the Bible in the book of Acts as persons set aside to assist with ministry to the poor. Stephen, the first Christian killed for his faith, was a Deacon. As early as the second century, both men and women Deacons were mentioned as ministers who helped prepare people for baptism. Today, Deacons are ordained by the bishop to "bring the concerns of the world to the church and the concerns of the church to the world." They are not paid a salary; their expenses are picked up by the church or agency to which they are assigned. They work directly under the bishop and move from church to church. Their primary ministry is not liturgy, but the leadership of programs that extend the work of the church to the community. Their role in the liturgy — to proclaim the Gospel, set the table and dismiss the assembly reflects this unique call.

I am a *Rector* of a parish. *Rector* comes from the Latin word regere, to rule. I am the priest of a self-supporting congregation,

sometimes called a *Paris*: Although parish once referred a geographical area surrounding a church (much like it still do for counties in Louisiana), it is now commonly used for an incevidual church and its members A parish does not usually receivany direct financial aid from the Diocese, and is not under the direct supervision of the Bishor The church-owned home of the *Rector* is called the *Rectory*.

A Mission is a congregation under the immediate superv sion of the bishop. This occu because of size and because does not have a full-time pries The bishop is the rector of Mission and the Vicar is there of behalf of the bishop. Vicar comfrom the Latin vicarious meaning substitute. The Vicar presides Sunday worship and helps the Advisory Board (same as Vestry at a Parish church), wi the work and mission of the church on a full or part-tin basis.

So there you have it! At least for these terms.

The Rev. Anne Owner
 Weatherhood
 St. Mark's
 Boonsboro, Marylar

#### 51 Years Ago in TAD

he articles on pages 9-15 are reprinted from the pages of the 1959 issues of THE ANGLICAN DIGEST]

he Lord's family
the Lord's house
or the Lord's service
the Lord's day.
Canadian Churchman

uestion: What is meant by our

Lord when He says. "Let the dead bury their dead?"

Answer: The point of St. Matthew 8.22 is, that when our Lord calls, nothing should be allowed to stand in the way of our answering his call. "I have to bury my father" is an Eastern saying indicating, in a polite way, a desire to delay. It is, in fact, a conventional excuse. (Taddled from *The Sign*)

#### Lewis Carroll

WILL BE RECALLED that Lewis arroll was only a pen name—the seudonym of Charles Lutwidge odgson; it is not generally known hat the author of Alice's Adventures in Wonderland, Through the poking-Glass, etc., was also in holy orders.

Dodgson was born in 1832. the on of a priest (Vicar of Daresbury. Cheshire); he went to Christ hurch, Oxford, and majored in the daught (until 1881) mathemat-



s there. He was made a deacon in 1861, at the age of 29, but he ever took priest's orders, possibly because of a stammer which preented reading aloud.

The literary life of "Lewis Carroll" was well known, as was the athematical life of C. L. Dodgson, but his private life was retired practically uneventful. He died seven days before what would the been his 66th birthday.

The father of the original of "Alice" was also a priest, and so was uncle.

## The Story of Miles Coverdale with asides

Following a Lambeth Conference suggestion ("It is high time that a revised translation of the Psalter should be undertaken"), the Church of England has set up a commission "to produce ... a revision of the text of the Psalted designed to remove obscurities and serious errors of translation, yet such at to retain as far as possible the general character in style and rhythm of Coverdale's version and its suitability for congregational use."

MILES COVERDALE (1488-1568), given to learning all his life, studied philosophy and theology at Cambridge; at the age of 26 he was ordained priest by John, Bishop of Chalcedon [this writer is unable to identify the bishop or the see] and entered the monastery of the Austin Friars at Cambridge.

The Austin Friars take their name from the rule of common life attributed to St. Augustine of Hippo. Sometimes known as Augustinian Canons, they established congregations in Europe and England, where the flexibility of their rule allowed them to follow various vocations, including the operation of St. Bartholomew's and St. Thomas' Hospitals in London; they also undertook parochial responsibilities. A number of Anglican religious orders follow a modified form of the Augustinian rule (Sisters of the Holy Nativity, All Saints Sisters of the Poor, Community of the Holy

Spirit); other saints who gave ther names to monastic rules: France and Benedict.

Coverdale was a frequent visc tor in the house of the learned and religious Sir Thomas More author of Utopia, Lord Chancel lor of England, later executed for high treason, declared a Saint be the Bishop of Rome in 1935, and patron of the most fashionable Roman parish in New York City Coverdale also made the acquair tance of Thomas Cromwell, after wards a powerful friend.

Thomas Cromwell (1485- 1540) was a cloth-dresser who later gained the favor of Thomas ("Poor Dog" Wolsey, Cardinal Archbishop of York, and entered the House of Commons. In 1524 Wolsey made us of him for the suppression of a number of small monasteries to provide the endowment of his two proposed colleges at Oxford (later called Christ Church) and Ipswich. Owe Wolsey's disgrace in 1529, he

tered the King's own service and intually was appointed Vicarneral and became the chief adviser d instrument of the King in all elesiastical affairs. It was he who anged for the dissolution of the masteries between 1536 and 1539 d who was the chief intermediary ween Henry and the Reformation rliament.

Thomas Cromwell ordered that a ble should be provided in every arch, and that a register of births, arriages. and deaths should be bt. When the King grew disgusted his marriage with Anne of Cleves romwell had arranged the iance), he confiscated Cromwell's ads (most of them had been taken m monasteries), had him arrested, atenced for treason, and beheaded. Is not to be confused with the more notorious Oliver omwell (1599-1658).

As members of any center of crining are wont to do, a group Cambridge blades and dons thered at White Horse Tavern discussions; principal subts: the Bible (not yet done into glish) and theology, especially emew theology blown over muthe Continent.

One of the White Horse men was bert Barnes, Divinitatis Doctor rned), prior of the Austin nastery and ecclesiastical superi-

or of Miles Coverdale. In 1526 Friar Barnes, who had fallen under Luther's spell, was brought before the Vice-Chancellor for preaching a heterodox sermon; he was arrested on the charge of heresy and sent to London to appear before Wolsey as Papal Legate, and Miles Coverdale went along to help prepare his defense. (Among other things, Barnes had untactfully attacked the Cardinal's personal pomp and splendor!) Preferring a recantation to burning, he was punished publicly and sent to prison. Eventually returned to the Austins as a "free prisoner," he "escaped" to Antwerp, only to be called home and to favor by Cromwell who sent him to Germany where he failed to obtain Lutheran approval of Henry's divorce and second marriage. Later he was sent to Germany to negotiate the King's marriage with Anne of Cleves, but upon repudiation of that marriage and Barnes' own continuous indiscretions (he was arrogant, rude, conceited, and vacillating), he was burned at the stake – after all.

Coverdale left the monastery, assumed the habit of a secular priest and gave himself over to studying at Cambridge and preaching against abuses of confession and the worship of images. In 1532 be went to the Continent where he prepared his

translation of the Bible — "out of the Douche [Dutch, or really German] and Latyn [the Vulgate version]." Although the name of the publisher and the place of its printing have always been a mystery, it was, in 1535, the first complete Bible printed in English.

The first edition was soon absorbed, and although it did not secure the royal license, it was not formally suppressed. In 1536 the Church in Convocation asked for a new translation, and two years later Coverdale was employed by Cromwell to assist in the production of what came to be known as the "Great Bible" — great because of its size, and which was in 1539 ordered to be placed in all English churches.

The work had been done in Paris until the Inquisition made the French government put a stop to it. Many sheets were publicly burned, but the presses, types, and workmen — and some sheets — were brought to England, where Coverdale and his colleagues finished the job, and Thomas Cromwell paid the bill.

When Cromwell and Barnes were executed in 1540, Coverdale found it necessary to leave England. Shortly thereafter he defied lawful authority by tak-

ing a wife (an "excellent woman whose sister was the wife of the man who helped to translate th first Danish Bible), and so ident fied himself with the reformir party. He continued to liv abroad, caring for some Luther ans both as pastor and school master, until his return ( England in 1548. He was we received at court, thanks to the influence of Archbishop Cranma who, with other divines, was Windsor preparing the first Boo of Common Prayer. He was soci appointed Chaplain to the nes King and Almoner to the Dov ager Queen (Katherine Parr, la wife of Henry VIII), and took a active part in the reforming mean ures of the short reign of Edwar VI.

Because of his gift of orator (he was in great demand at funerals), he was sent on the risky business of quelling an uprising Devon and Cornwall rebels. With Cranmer's approval he was somewhat rewarded for his success by being made Bishop Exeter.

Coverdale's episcopal predecesses was John Veysey (his real name worder) John Harman) whose rapid rise the Church began in the household Henry VIII's mother. For 10 years he was the Dean of Exeter and he

any other preferments, possibly rough the added patronage of olsey. (He read the papal bull in estminster Abbey when Wolsey ceived the cardinal's hat.) The shop of Rome raised him to the shopric of Exeter in 1519 and ortly thereafter Henry VIII stored the temporalities of the see. eysey's accomplished manners and umen won him the King's favor d trips abroad on behalf of the pwn. (He accompanied Henry to e 1520 meeting with Francis I at ? Field of Cloth of Gold.) He lived great splendor and lavished gifts on his kindred, but he reduced eter from one of the wealthiest to e of the poorest sees in England. he handsome pension he got after deprivation made the diocese en poorer.) Along with the Bishops Lincoln and St. Asaph, he conseated Thomas Cranmer Archbishop Canterbury. At the command of Privy Council, he surrendered see in 1515 to Miles Coverdale; o years later he was restored, the xt year died at the almost heard-of age of 89.



Because Miles Coverdale's predecessor had so greatly reduced the income of the Diocese of Exeter, he pleaded poverty and declined to pay the first year's revenues to the Crown. (The firstfruits had formerly gone to the Bishop of Rome, but Henry VIII with no little help from parliament stopped the practice.) When Mary came to the throne, Coverdale was deprived of his see and put in jail for the nonpayment of the first-fruits. (Elizabeth I later forgave the debt.) The people of Exeter were



not unhappy to see him go: accustomed to the "old religion," they could not easily endure a married bishop of the new school. Thanks to Mrs. Coverdale's brother-inlaw, Christian III, King of Denmark, interceded on his behalf, and Coverdale was able to leave England with his wife who was disguised as one of his two servants. (It is reported that Thomas Cranmer carried his wife about in a basket - a kind of sedan chair – because it was unlawful for bishops and priests to have wives then.)

On the accession of Elizabeth I in 1558, Coverdale again returned to England where, despite his deprivation in the previous reign, he assisted at the famous consecration of Matthew Parker as Archbishop of Canterbury.\* He took a church close to London Bridge, but when in 1566 the Government determined to enforce a stricter observance of the liturgy of the Church, Coverdale resigned his living. Many "ran after Father Coverdale, who took that occasion to preach the more constantly, but yet with much fear; so that it would not be known where he preached, though many came to his house to ask where he would preach the next Lord's day." He died in his 81st year, a "celebrated preacher, admired and followed by all the puritans."

"The name of Coverdale will always be revered as that of the man who first made a complete translation of the Bible into English, but he was not a figure of marked historical interest. He was somewhat weak and timorous, and all through his life leaned on a more powerful

nature. Barnes, Cromwell, Cramer, and Grindal [Bishop London, subsequently Archbis op of York and Archbishop Canterbury] were successively h patrons. In the hour of trouble l was content to remain in obscur ty, and left the crown of marty dom to be earned by men tougher fibre. He was pious, co scientious, laborious, generou and a thoroughly honest ar good man. He knew German ar Latin well, some Greek ar Hebrew, and a little French. I did little original literary work. A a translator he was faithful ar harmonious. He was fairly read theology, and became mo inclined to puritan ideas as his li wore on. All accounts agree in h remarkable popularity as preacher. He was a leading figu during the progress of the reformed opinions, and had considerable share in the intr duction of German spiritual cu ture to English readers in the se ond quarter of the sixteenth ce tury." - So says The Dictionary National Biography.

The Psalter as printed in the Prayer Book is largely Miles Coverdale's work. Though he produced a version which has many mer and for which most Anglica

<sup>\* 20</sup> March 1556: Reginald Pole, Papal Legate, was ordained priest; 21 March, Mary Tudor burned Cranmer at the stake; 22 March, Reginald Pole was consecrated Archbishop of Canterbury. Parker was consecrated in 1559.

ave a real affection, Coverdale as not infallible, and much nowledge has been acquired nce his day. Because his version uits Anglican chanting better nan any other version and so easy lends itself to music, any revion of the Psalter in English for hurch use will take Coverdale's ersion as a basis and will retain far as possible the general charcter and style and suitability for

ongregational use. The Psalter is essentially a book private and public devotion (it technically not a part of the ook of Common Prayer), and as retained its importance roughout the centuries. The salms were designed for singing ther than reading, and the salter may properly be consided the Church's first hymnal; ence the appointment of a topotch musician to England's new ommission: the Director of the oyal School of Church Music. ther members of the ommission: the Bishops of adford and Ripon, poet and obel prize-winner T. S. Eliot, the ofessor of Medieval and naissance English in mbridge University (C. S. wis), and the Regius Professor Hebrew in Cambridge.

(Taddled from various sources.)

#### Rogation Days



DAYS are "the Monday, Tuesday, and

Wednesday before Holy Thursday, or the Ascension of our Lord." The name of these days, including the Fifth Sunday after Easter, commonly called "Rogation Sunday," comes from the Latin word rogare (ask). "Asking Days" were observed as early as the fifth century and were no doubt instituted for the purpose of asking God's blessing on the rising produce of the fields, especially in the face of damaging weather. American Prayer Book calls the three Rogation Days "Days of Solemn Supplication," and has provided a special prayer, "For Fruitful Seasons", to be said on these days as well as on Rogation Sunday. In England the priest and people form a procession and go around the bounds of the parish (hence,"Beating the Bounds"), all the while singing the Litany and praying that God will bless the land and give the people a fruitful season. The Rogation Days serve also as a period of preparation for Ascension Day.

Reprint from TAD Spring 1959.

#### Sir Thomas Browne, Physician and Theologian

Sir Thomas Browne (1605-1682) is frequently acclaimed the best prose writer in seventeenth-century England. His *Religio Medici* (1643) is most renowned for its touchstone: "I love...to pursue my Reason to an *o altitudo*" about riddles and mysteries.

Because of his penchant to employ speculative thought, Browne is often criticized for his inexact science and theology. His *Hydriotaphia* or *Urne Buriall* (1658) can easily be dismissed as wrong-headed conclusions about supposed burial remains found in Norfolk. History has proven the relics to be Saxon, not Roman.

Hydriotaphia's conclusion, however, is prose theology that virtually sings about the life militant leading to life triumphant: "'Tis all one to lye in St. Innocents Church-yard, as in the sands of Aegypt: Ready to be any thing, in the extasie of being ever, as content with six feet as the Moles [stately mausoleums] of Adrianus."

Few readers have sought out Browne's companion essay, *The Garden of Cyrus* (1658), meant to be read as a sequel to *Hydriotaphia*. The central metaphor of

Garden is the quincunx, or fived pointed X figure, with dots at the tips and at the center. The quincunx is geometrical order, and Brown knows that the Greek X is "Christ the cross, the chiasmusthat brings heaven to earth."

If "conjecture" is a frequent word in *Hydriotaphia*, "observation" resounds in *Garden*. Instead of guesswork, unity prevailed *Hydriotaphia* is reason run rampant; *Garden* is reason in the service of faith.

True to his physician's calling Browne sees the quincunx X iii "netty fibres of veins" and the five fingers and toes. Then Browne the theologian determ mines that the human body, with arms and legs stretched is its own quincunx replica of Christ Finally, Browne echoes the "Glory be to the Father" with thi magnificent sentence: "All thing began in order, so shall they ence and so shall they begin again according to the ordainer co order and mystical Mathematick of the City of Heaven." Reason and Faith thus form an inter locked chiasmus of their veri own.

> - Bill McCarron Church of the Epiphany Commerce, Texas

#### Finishing Well

About midway through the bring semester of my senior ear at Wofford, I woke up from nightmarish sort of dream. In he dream I had found out that I as one course short of graduatng. Quickly that morning, I alked into the registrar's office make sure that I had enough redits to graduate. The registrar lughed a bit, was nice enough look up my records, and ssured me I was going to gradate. In fact he said, if you make a 0 this semester, you'll graduate ith honors. I thanked him for the formation and told him that it right be a little too late to make difference. But then I got to inking that it actually wouldn't e all that difficult. Not only did find out that I would indeed be nishing school, but that, if I pplied myself, I could actually nish with a flair. It was an unexected grace, an encouraging ush at the end of a long endeav-

Many people at this time of the ear are in the finishing stages of ome endeavor. Students and achers are trying to dig a little eeper to maintain their focus and gain that last bit of energy hich will carry them through.

Certainly those who work in churches can identify. So many things we started in September now get wrapped up. How can we do that well, so as to provide a good experience for all the participants, enough so that they will want to do it again in September? How can we be faithful to these tasks we have been working on? The finishing stages of most endeavors largely determine their ultimate success, yet the important work comes at a time when we are tired and drained.

We can easily be haunted by worldly voices of discouragement. We can think that it doesn't much matter, at this late stage of the game, how we perform. We can doubt the value of our effort or even the endeavor itself. We can give into laziness or boredom. Our lack of energy can cause us to give up. Or our lack of interest in this project can cause us to look only at what might happen next.

Starting projects, for most of us, is more energizing and exciting than finishing them. In the beginning, we have an impulsive burst which carries us along. We see the immediate results of our efforts. The potential of the experience lies out there as entice-

ment. But toward the end we begin to have doubts. Our interest wanes. If we're not careful, we create a series of chaotic enterprises begun in a flurry but never completed. Those unfinished tasks become burdens we carry around which eventually catch up with us.

Amazing, isn't it, the great attention to detail we notice in the smallest parts of nature. Little bugs have intricate little parts which carry out remarkable tasks. Mosquitos have knees of all things! God has designed a system which involves so very many little things which make the bigger things possible. God begins his work and completes it so wonderfully.

Our faithfulness at the end of our tasks allows us to remove some barriers between us and God. Those unfinished projects, or projects finished half heartedly, plague us. Guilt and shame mount and we are separated from the love of God because we know we have not lived into our God-given potential. Learning to follow through with a sense of hope and encouragement helps us see God's great faithfulness to us. God begins journeys in our lives. And God always completes what he has begun in us. Learning to finish well in our earthly tasks helps us see how well Goo accompanies us through each step of our pilgrimages.

Finish what you have started Participate in grace as fully as you can. Know that God blesses and makes possible all outefforts.

Robert C. Wisnewski, Jrn
 St. John's
 Montgomery, Alabam

#### **Prayer Posture**

Three ministers sat discussing the best positions for praye while a telephone repairman worked nearby.

"Kneeling is definitely best,

one opined.

"No," another contended, "get the best results standing with my hands outstretched to Heaven."

"You're both wrong," the third maintained,"The most effectiv prayer position is lying pros trate, face down on the floor."

At this moment the repairmant could contain himself no longer "Hey, fellas," he interrupted "the best prayin' I ever did was hangin' upside down from a telephone pole."



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neaningful inner life.

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The Anglican Bookstore 805 County Road 102, Eureka Springs AR 72632 800-572-7929 8-5 Central Time, M-F A Mother's Journey: Wrestling with the Book of Acts and Her Son's Accident

On a cold February day — his 3rd birthday — my younger son Charlie crashed in a light aircraft. He'd just begun training for a Private Pilot's Licence. It was a bul day but he was keen, and his lying instructor took him up in pite of the weather. In the event, ircuits and bumps proved mpossible in the high wind so ney landed at Turweston, a small irfield in north Bucking-amshire, drank a cup of coffee

nd discussed what to do next.

t was clear Charlie would get no

hore practice that day but his oung, sympathetic instructor ecided he could at least demontrate to him the procedure for a ecovery from engine failure after akeoff. That accomplished, ney'd head back to base at exford airport. From the airraft's tiny cockpit the instructor adioed his intentions to the conol tower. They took off. He rottled back the engine. The essna hung in the air for a secnd, its take-off and landing flaps naccountably in the wrong posion. Then it dived into the round. The instructor was killed

instantly; Charlie, on the side that impacted first, lived.

How? No one can say for sure. Certainly no one who witnessed the crash expected him to. And even after he was airlifted to hospital and rushed to theatre and hooked up to a host of machines in Intensive Care, no one could say whether he'd live or die. But he lived. And as he was moved from one hospital to another for reconstructive and plastic surgery, spring came. As Charlie's hold on consciousness became gradually stronger, shoots and buds and tiny new leaves appeared. Spring. Life. Hope. A new beginning. So spring, for me, is all part of the miracle. A miracle is an enigma. What it's not is a 'happy ending' to a parlous tale; anybody who's been through one will tell you that. A miracle strikes like a bolt of lightning from a thunder cloud. It turns lives inside out and upside down. A miracle is a watershed experience.

When I had children, I often idly wondered how on earth Jairus' daughter's mother coped with life after the miracle. How did she ever manage to get excited about the price of fish again? For when something truly extraordinary happens to you, the minutiae of life by which your

days are shaped and your energy is expended, cease to matter. Yet you must live. In the market place, in the house, at the computer screen, on the telephone, you must get it together. But how? And given that you've clearly enjoyed the greatest of good fortune, will anybody notice you're struggling?

If I'm truthful, before all this happened I'd actually stopped wrestling with questions of religion. In typical middle-aged fashion, I guess I thought I'd reached all the religious conclusions I was going to, and was comfortable with, a faith I called "liberal Christian" but was disinclined to probe. The accident changed all that, for, faced with Charlie's miracle, I've found myself increasingly compelled to re-think my understanding of what it means to be Christian.

As a member of a congregation I turn up on a Sunday fairly regularly, but I'm not amongst the inner circle of church activists and I feel uncomfortable with Christians who seem to have no problems with their faith. I don't attend a house group or a study circle — and I'd half like to, but I'm so put off by fervent convictions and intellectual dogmatism, I don't dare.

The way into religion for me is through awe and mystery. Trouble is, the churches don't seem to cater for people like me in whom spiritual conviction coexists with intellectual ambivalence. I'm no theologian but as a rank-and-file worshipper, I years for confirmation that hardly anyone finds the issue of "belief" easy.

Anyway, I read; steadily but unsystematically, and if I'm honest, with a tendency to seek affirmation for my own spiritual outlook. I'd probably do better ir some kind of group but, lacking one, I plough on quietly, trying to use Lent as a period for more disciplined reflection than usual.

It is Acts that gives us a precious bridge of understanding between the inspirational mission of Jesus in Galilee and Judea and its continuation in the aftermath of his execution in Jerusalem And its helter-skelter urgency rings true for me. In Acts, signs and wonders jostle with factionfights and harsh words, healing and enlightenment rub shoulders with curses and cruelty, drama and excitement with quiet reflection, and all of it is grounded ir time and place: the named people, the actual towns, the map pable journeys.

To me it speaks clearly of the nergy unleashed by the joy of a iracle, and the triumphs and sasters that ensued as fallible umans struggled to give it subance and direction. It's a wonerful book. Furthermore, for me, cts has become a text that has elped to address my question of hat happens to people after a iracle. The answer? Confusion, y, the need to work, the evitability of grief, the struggle attain a new balance, the need accept others' gifts, then owth if you're lucky, and evenally some clarity. That's what I ink happens — amidst all the rong turnings and dead ends, e disasters and the triumphs. nd it's all there in Acts.

heologically, I think that to ve in Christ" must be to experice, here and now, the Kingdom Heaven that Jesus talked about often. No, of course we inattive, unremarkable individucan only catch hold of it fleetgly, but if something — a small racle, say — comes our way, rhaps we may grasp, experice and remember what real life cans.

Ruth Jolly, *The Door*, Anglican Diocese of Oxford, U.K.

#### Images of Death

The recent bushfires in Victoria and flooding in Queensland have shocked us with their reminder of the violence of the forces of nature and the vulnerability of life. Add to that reports of torture and starvation in Zimbabwean prisons and the devastation of the earthquakes in Italy and China. Images of death this Easter are starkly real.

Australians have been most deeply affected by the Victorian fires. We watched our television screens in horror as the death toll rose. Lives were lost on a scale that none of us wants to witness again. Whole families were lost and others were ripped apart. Mums, dads, grandparents, children and babies were taken in frightening moments with no chance of escape. Buildings were lost too, which can be replaced. Not so the family memories and histories and treasures destroyed with them.

I visited regions affected and saw first hand the destruction and grief. I can only imagine the horror that gripped locals as they tried to flee their burning homes only to find roads impassable because of smoke and fallen trees. Many died in motor vehicle accidents as they tried to escape the flames. Whole communities and the nation at large were in shock.

To many it seemed inconceivable that life could go on meaningfully after the fires. People I met who had lost loved ones were numb, immobilised. There were no words adequate to meet their questions. Why had this happened? Why their loved ones? Why this house while the house next door survived?

And yet for all the darkness, shock and numbness people were also aware of another reality. Story after story emerged of neighbours helping neighbours, strangers saving strangers, gifts of basic necessities and donations of money. Emergency recovery centres, churches and community facilities were overwhelmed with donated goods. Appeals for financial assistance quickly raised millions of dollars. New communities of human comfort emerged apparently instantaneously. There was an almost palpable spirit of sacrifice, generosity, compassion and - yes love.

2000 years ago, Jesus' death by crucifixion was also shocking. It was inconceivable to his follow-

ers that this man, who was soloved, in whom they were beginning to sense the presence of God, could die in such a crue and inhuman manner. It was inconceivable to them that lift could go on in any meaningful manner after his senseless death

The striking reality was that in the midst of death life was born In darkness light shone.

I wo thousand years after th first Easter we continue to cele brate the victory of life ove death. The timeless meaning c Jesus' death and resurrection i that no matter how impenetrable the darkness may seem, God' creative power is stronger. Eac. Easter season we are invited to travel alongside Jesus on his jour ney beyond death to new life and to know the reality of the out pouring of his spirit on all pec ple, everywhere. I pray that a may experience that new life and that spirit for themselves. Thi Easter may we see the light shin ing in the darkness and feel th spirit in our hearts and giv thanks.

The Most Rev. Dr. Phillip
 Aspinall, Archbishop
 of Brisbane
 Anglican Church of Australi

#### Three Things for Ordinands to Remember (Part II)

Part I appeared in the Winter 2009 sue of THE ANGLICAN DIGEST – d.]

Along with prayer goes the life f holiness. Paul writes that Jesus ne Messiah has become for us isdom, righteousness, sanctifiation, and redemption. Big, unky words like three enormous erbal elephants guarding a cenal truth. The order is interesting; ou might have thought he'd ave put redemption first. We annot claim to be "from God in hrist", we cannot try to inhabit e divine wisdom which overmes the world, unless we also habit the righteousness which is e covenant status we have in im. It is the sanctification which the transformation of our whole ersonality so it genuinely reflects s image. It is the redemption hich celebrates deliverance from e slavery of sin and our destiny the promised land of God's ew creation. Living and being rom God in Christ" means a aily and hourly commitment to and firm in his righteousness, to ruggle to inhabit his sanctificaon, and to refuse to go back to avery in Egypt.

I cannot stress just how important this is. The pressure will constantly be on you, precisely because you rightly want to get alongside your people, to be incarnational in your ministry, to be on all fours with where folk are at - the pressure will constantly be on you to compromise the standards which genuinely reflect and embody the life of Christ. It happens in little things, matters of what we say and how we say it, our body language and facial language, our little choices about how we spend our time, what we make a priority in small things as in large. Far be it from me to encourage paranoia; what I am encouraging, in myself as much as in you, is an ever deeper selfawareness, and the bringing of that self-awareness into the light of the rubric "from God in Christ", not so that you can be thinking about yourself all the time but precisely so that you won't need to. This is where a good spiritual director can really help enormously. But it also matters, of course (but again it needs saying) in the larger matters, too. The big three issues that face us all - money, sex and power pose major problems and raise major questions. I have seen clergy make major shipwreck in these

areas, and the truly worrying thing about that is that they had clearly managed to deceive themselves very thoroughly into thinking that God in Christ was not only condoning but actually encouraging their misbehaviour. Please keep short accounts with God, with or without the help of a confessor, in all these areas, and when you're under pressure in any of them, as some of you will be from time to time, don't be too proud to get help. You owe it to yourself; you owe it to the church; you owe it to God. You are "from God, in Christ", and he has become our righteousness, our sanctification, our redemption. Live by that truth; live in that truth; remember once again that you were bought with a price.

Third and lastly, remember what this is all for. God chose what is foolish in the world to shame the wise. God chose what is weak in the world to shame the strong. God chose what is lowly in the world, including you and me, to shame the high and mighty. If a Christian is one who is from God in

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Christ, and if an ordained Christian is one who brings that to clear and focussed expression to enable the rest of the church to be the church, our calling is always for the sake of mission, the mission of the church to speak God's wise foolishness, to act in God's weak strength, to live ou God's noble humility. We are to be the upside-down people, or rather the right-way-up people, whose lives from God in Christ are cheerful standing question mark challenge, rebuke, warning and invitation to the rest of the world Prayer and holiness root us in Christ in order that we may be a the forefront of God's mission to the world, and may lead our pec ple in this mission which is their as well as ours. Thank God tha we have learned in our day, or a least are learning, that the mission of the church is not to save soul for a disembodied heaven, no simply to improve the lot of pec ple on the present earth, but t aim at something larger which transcends both. Paul speaks late in 1 Corinthians, as the climax of the letter, of the hope of resurred tion into God's new creation; an notice what happens if we get that perspective right. If you thin simply of souls ending up in a dis embodied heaven, you will antic bate that in the present by a life of uietist, detached spirituality, denying all those things that peak of the universe of space, ime and matter. That is Platohism, not Christianity. If you hink simply of helping people to mprove their social, cultural and ocietal lot in the present world, ou have nothing to say, as John entamu recently pointed out, when people have everything joing for them materially and yet have no idea about the meaning of it all. If for this life only we lave hoped in Christ, we are of all

beople most to be pitied. But if,

instead, we set our gaze firmly on God's promise of new heavens and new earth, of the whole creation renewed from God in Christ, we see that our anticipation of that future in the present is to be a rich mixture of what we have called 'spirituality' and what we have called 'kingdom-work'. They go together, because together they anticipate that time when the earth shall be filled with the glory of God as the waters cover the sea.

 The Rt. Rev. Tom Wright, Bishop of Durham, U.K.

#### BY WILL AND DEED

195,685 bequest to THE ANGLICAN DIGEST from the Laura Alice Cavert Trust. Laura Alice Cavert was a resident of Salem, Arkansas nd long-time communicant of St. Stephen's Episcopal Church in Torseshoe Bend, Arkansas.

17,096 bequest to THE ANGLICAN DIGEST from the Mollie P. Montgomery Trust. Mollie Montgomery was a resident of Rock sland, Illinois and supporter of many civic and cultural activities in the Quad-Cities area. She was a long-time member of Trinity piscopal Church in Rock Island.

25,737 bequest to SPEAK from the estate of John H. Ellis, a resident f Navarre (Pensacola), Florida.



#### HILLSPEAKING

THE WINTER just past has been a good time to further assess the damage wreaked by the ice storm of January 2009 here at Hillspeak.

With a mild and wet spring, trees and shrubs leafed out early and bountifully so that much of the damage was quickly hidden. When the rains and winds of late autumn came, the damage was again brought into view.

Near the footbridge on the Silver Cloud Trail stood a very large, very old, and very dead oak, its top bereft of leaves. It was leafless when we came to Hillspeak thirty-odd years ago. Over those years it has stood straight and tall marking the turnaround for a walk on the trail. On a Thursday night in late October a heavy rain and winds brought it crashing down, almost destroying the footbridge in the course of its fall. The burden of the ice of the previous winter had weakened it and the October rains were the coup de grace.

Similarly, a number of smaller trees—oak, hickory, maple, and walnut—at the beginning of the

trail had been weakened so that they gave way before rains and wind. At times, the trail much resembled the obstacle courses the Marine Corps put me through: a half-century ago.

Closer to home, the redbud trees back of the Farm House, Patients Wife's favorite tree, caught it coming and going. It was directly damaged by the ice, but in addition a very large limb of the maples behind it came down on top of it taking out a major limb and damaging another. We have tried, by roping it to another, to bring it back to its former position. However, it will take more than one spring to find out whether or not we were successful.

Below the parking lot for visitors to the Twin Barns stands, or rather, stood, a tall hybrid poplar, one of three that Patient Wife and I planted when we moved to Hillspeak. They are, by nature quick growing and short lived This one has outlived the other two. One was uprooted by a straight wind of great force and the other was damaged by a lightning bolt that preferred it to the

ghtning arresters that top the arn and the houses nearby.

Amazingly, there was little ructural damage to houses or ther buildings during the ice torm. Ice did, however, bring own a very large limb from an ak in St. Mark's Cemetery, bendig the cemetery fence. That has ince been repaired and shows no vidence of any damage.

In the line of hundred-year-old rees that runs from the Farm louse to the tractor shed there re two, possibly three, that sustined enough damage from the re that a heavy wind or perhaps nother bout with ice may bring nem down almost any time.

Paradoxically, the forsythia edge across the front of forningside suffered no ill effects that soever and came out thick and luxuriant in the spring following the ice storm. Indeed, were are a few other shrubs that them to have benefitted from the

Despite some lingering eviences of damage, the Morningde of Hillspeak is still a beautiful and restful place to visit. If you are not done so, you should. If ou have, then you know why we by, "y'all come back."

- The Trustees' Warden

# Guest Quarters at HILLSPEAK



Whether seeking the serenity of an Ozark mountain retreat, searching shelves in Operation Pass Along, or doing research in the Foland Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world. Each unit accommodates at least four people with a fully equipped kitchen. See them online at anglicandigest.org or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

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#### Which Part for Holy Week

I am absorbed by the passion pageant of Holy Week. I can imagine myself as many of the players in this extraordinary drama.

I have been Judas and betrayed Jesus for politics and money. I have been among many who ate supper with Christ. He washed my feet. I have sung hymns with him on the way to mountaintops and I publicly declared him as my Lord in front of large groups of people. I prayed with Christ and fell asleep literally by being unconscious to the present moment. I have figuratively cut off ears defending him in my zeal.

I have been Nicodemus coming secretly at night and speaking out for him in ways that would keep me safe. I have been Peter and denied him more than three times. I spat on him; mocked him by my actions.

I have been Pilate's wife receiving dreams telling me God is among us. I have been Pilate and washed my hands when I should have spoken out for what I knew in my heart was true. I have been Barabbas, and did not have to face the consequence of my sins.

I have been privileged to wipe the face of God in many who suffer. I have been Simon of Cyrene, carrying someone's cross for a period of time. I have been with the women following Jesus from Galilee, looking helplessly on his crucifixion from a distance.

I have also been the thief crying out for God's mercy in my disatress. I have been the other thied on the cross still demanding that God relieve my pain. I have been the centurion at Jesus' death ancorrecognized God in the lives of many after they died.

I have been Joseph of Arimathea and found a resting place for him. I have been at the empty tomb looking for my Lord. I have been Mary Magdalene in the garden, seeking, not recognizing him. I wonder whether I would been

strong enough to stand the humiliation and suffering and abandonment of crucifixion that our God experienced. But then I remember that our God knows much more than any of us about suffering, yet promises to be with us in our distress. The story of Jesus's personal suffering continually brings us the promise of a newlife, a resurrected life now and throughout all eternity. Thanks

The Rev. Joanna Seibert, M.D.,
 Trinity Cathedral,
 Little Rock, Arkansas

be to God and thanks be for God.

### H DEATHS H

ABLESON, 50, in Omaha, Nebrasca. A graduate of Yale Divinity School and Columbia Theological Seminary, he was ordained a Presbyterian minister and joined he Navy as a chaplain in 1985. He served during the Iran-Iraq War, the Persian Gulf War, and was head chaplain aboard the USS George Washington during the Iraq War. Dr. Abelson was chaplain at Camp David during the Clinton administration. He was ordained an Episcopal priest n 2006 and was priest-in-resi-

THE REV. DR. BRADFORD E.

THE REV. JOHN W. BAKER, 76, in Newark, Ohio. A graduate of Bexley Hall, he was ordained in 1964 and served in the Diocese of Southern Ohio. He was rector of Irinity, Newark from 1968 until 1997.

dence at Trinity Cathedral,

Omaha

THE REV. DR. DIXON A. BARR, 77, in Lexington, Kentucky. A graduate of Ball State and Columbia University, Dr. Barr received theological education at George's College in Jerusalem and at Lexington Theological

Seminary. He was ordained an Episcopal priest in 1996 and served as a Canon of Christ Church Cathedral as well as Director of the Diocesan School for Ministry. Fr. Barr was assistant priest at St. Hubert's and a former dean of the Eastern Kentucky University College of Education.

BELURY, 83, in San Diego while traveling to officiate at his grandson's wedding. He graduated from Virginia Theological Seminary and was ordained a priest in 1954. He served as rector for three parishes in Connecticut and became rector of St. John's, Fort Worth, Texas, in 1980 where he served until retiring in 1994. While there, he initiated a service in Spanish and helped form the San Juan Apostol Church.

THE REV. WILLIAM BOZEMAN III, 66, in Brooksville, Florida. A graduate of the University of the South, he was ordained in 1985 in the Diocese of Alabama. He served parishes in Alabama and West Virginia before becoming rector at St. John's, Brookville in 2002. He retired in 2007.

The Rev. Gail Colyer Brittain, 91, in Muskegon, Michigan. Ordained in 1944, he served parishes in Indiana, Illinois, and Wisconsin. He was rector of St. Michael and All Angels, Berwyn, Illinois from 1964 until 1982.

THE REV. DR. ROBERT THERON Browne, 83, in Houston, Texas. Dr. Browne was a graduate of Perkins School of Theology and the University of the South. He served as Rector of St. Paul's, Indianapolis; Dean of St. Michael's Cathedral, Boise, Idaho; Staff Officer of the Episcopal Mission Society of New York City; National Youth Minister of the Episcopal Church; Rector of St. George's, Port Arthur, Texas; and, Associate Rector of St. Francis, Houston where he was ordained a priest in 1964. In 1985, he was appointed Special Assistant for media to the Anglican Council and the Archbishop of Canterbury. He produced 14 documentaries and was a frequent speaker throughout the Anglican Communion.

The Rev. Kenneth Francis Connor, Jr., 79 in Niagara Falls, New York. Ordained a priest in 1965, he served parishes in Michigan, Ohio, Maine, and New York.

He was at St. Peter's, Niagara Falls from 1985 until 1992.

The Rev. Ronald Leon Davidson, 59, in Albany, Georgia. A graduate of the School of Theology of the University of the South, Sewanee, he was ordained a deacon in 1987 and priest im 1988. He served several parishes in the Diocese of Georgia and was spiritual director for Cursillo in the diocese for seven years.

THE REV. JOSEPH J. DUNNE, 83, in Leesburg, Florida. A graduate of Catholic University, Fr. Dunne was received into the Episcopal Church as a priest in 1972 and served as rector of St. John's, Mt. Vernon, Indiana until 1991. He also served at St. Andrew's, Cherokee Village, Arkansas and St. James', Leesburg in retirement.

THE REV. PHYLLIS EDWARDS, 92, in Forks, Washington. A graduate of Seabury-Western, she was ordained the first female deacon in The Episcopal Church in 1964. She was ordained a priest in 1980. She served at St. Matthew's, Evanston, Illinois from 1970-1975 and later, in parishes in Washington where she taught in Port Angeles.

THE REV. MORTIMER GLOVER II, 84, in Augusta, Georgia. Prodained in 1949, he served sevral congregations in North Tarolina before becoming rector f St. Stephen's, New Harmony, and the served there of the served the s

NORMA JEAN HAWKINS, 86, in forktown, Saskatchewan. Mrs. lawkins, the wife of the Rev. David Hawkins, was best noted or her book, Chokecherry, a novel ased on her experiences as the ride of a newly-ordained anglican priest in his first parish a Northern Saskatchewan. She was a librarian and had numerus short stories and articles published throughout her life.

THE REV. CANON ZEALAND HILLSDON-HUTTON, 77 in Sacranento, California. A graduate of Church Divinity School of the Pacific, he was ordained deacon and priest in 1958. Over fifty plus years of ordained ministry, Fr. Hillsdon-Hutton served several parishes in the Diocese of Northern California and was a member of the evangelism commission and diocesan council.

The Rev. John E. Meyer, 65, in Valparaiso, Indiana. Fr. Meyer erved as rector of St. Francis',

Chesterton, Indiana, from 1977 until 2009. He was also an administrative law judge for the State of Indiana and a federal judge for the Social Security Administration.

H THE REV. DR. ARTHUR PIERCE MIDDLETON, 83, in Sykesville, Maryland. Dr. Middleton received his doctorate from Harvard University. He is an honorary alumnus of Berkeley Divinity School, Yale University. He was ordained a deacon in 1949 and priest in 1951. He served parishes in Virginia, Connecticut, and Massachusetts. He was also made Canon Emeritus at Christ Church Cathedral, Springfield, Massachusetts, following his retirement in 1980. A noted historian, Dr. Middleton authored Tobacco Coast: A Maritime History of the Chesapeake Bay in the Colonial Era. He served in several diocesan roles in the Diocese of Western Massachusetts.

THE REV. ROBERT RAY PARKS, 91, in New York City. A graduate of the University of Florida, Fr. Parks received a bachelor of divinity degree from the School of Theology at the University of the South in Sewanee, Tennessee, and a doctorate of divinity from Trinity College in Hartford,

Connecticut. Ordained in 1950, he served as rector of St. Paul's by-the-Sea in Jacksonville and St. Paul's in Quincy, Florida. He was dean of St. John's Cathedral in Jacksonville from 1960 to 1971 and served as rector of Trinity Church, New York City, from 1972 until 1987.

THE REV. JOHN H. PAYNE, JR., 89, in Seguin, Texas. Ordained in 1948, he served parishes in Rhode Island, Massachusetts, New Mexico, and Texas. On retiring in 1984, he moved to Seguin and assisted at St. Andrew's there.

The Very Rev. Werner H. RAASCH, 67, in Milwaukee, Wisconsin. He graduated from General Theological Seminary in New York, was ordained at All Saints', Milwaukee, in 1981 and served parishes in Southern California and St. Louis, Missouri. He was Dean of St. Paul's Cathedral in Springfield, Illinois, from 1992 to 2004 and All Saints' Cathedral, Milwaukee, at his death.

THE REV. RICHARD L. SCHUSTER, 64, in Stamford, Connecticut. A graduate of Berkeley Divinity School at Yale, he was ordained a deacon in 1971 and priest in 1972. He served parishes in Middle-

town, Derby, and Ansonia until 1984. He was assistant director of Episcopal Social Services before becoming the executive director of St. Luke's Lifeworks. He also served on numerous civic and diocesan committees and boards.

The Rev. Gerald W. Smith, 73, in Mason, Michigan. A graduate of Colgate-Rochester Divinity School, Fr. Smith was ordained deacon and priest in 1969 and served as vicar of St. Augustine of Canterbury, Mason, until 2001. He also served as a hospice chaplain and chaplain to the Michigan State Police.

The Rev. Canon Sarah S. Tracy, 77, in Mishawaka, Indiana. Canon Tracy was ordained a deacon in the Diocese of Northern Indiana and served parishes in South Bend, Mishawaka, and Elkhart. She served as Archdeacon in the diocese and was president of the North American Association for the Diaconate from 1993 to 1995. She was founder of a women's day center, St. Margaret's House, in South Bend.

THE REV. CANON BRUCE A. WEATHERLY, 85, in Charlottesville, Virginia. A graduate of Berkeley Divinity School at Yale, he was

brdained a deacon and priest in 1950. He served as rector of Irinity, Moorestown, New Jersey, rom 1959 until 1994. He founded Clergy and Laity United for ustice and Peace in Charlottesville in 1999. Fr. Weatherly was an honorary canon of Trinity Cathedral, Trenton, New Jersey.

THE REV. PAUL D. WOLFE, 58, n Port St. Lucie, Florida. A graduate of Nashotah House, he was ordained in 1979 and served parishes in Fort Pierce and Winter Haven before becoming rector of Nativity, Port St. Lucie, in 1997. He served on numerous diocesan committees and as a trustee of Nashotah House.

THE REV. ROLAND JACKSON WHITMIRE, JR., 85, in Asheville, North Carolina. A veteran of World War II and a graduate of The University of the South at Sewanee, Fr. Whitmire was ordained deacon in 1953 and oriest in 1954. He served as rector at Redeemer, Shelby, North Carolina, from 1954 to 1966, chaplain at Clemson University from 1966 to 1970, and rector of Messiah in Rockingham and All Saints' in Hamlet until 1987.

THE REV. DR. MICHAEL WY-ATT, 57, in St. Cloud, Minnesota. A graduate of Church Divinity School of the Pacific, he was ordained a deacon in 1987 and priest in 1988. Following ordination to the priesthood, he served churches in the San Francisco area. In Seattle, Washington, he served as the Dean of the Diocesan School of Ministry and Theology and the Associate Rector of St. Stephen's. In 2001, he moved to Washington DC, to be the Canon Theologian at Washington National Cathedral, focusing on interfaith theological work, Scriptural scholarship, and current developments in Christian theology. In 2006 he moved to St. Cloud, Minnesota, to serve at St. John's.

\*\*Here Rev. Theodore Yardley, 89, in Atlanta, Georgia. A graduate of the General Theological Seminary, he was ordained deacon and priest in 1945. He served parishes in New Jersey, Pennsylvania, and Nebraska before moving to New Hampshire in 1954. There he served at St. Andrew's, Contoocook and St. Andrew's, New London before taking up the chaplaincy of St. Paul's School in 1971. He retired in 1982.



Rest eternal, grant unto them O Lord, and let light-perpetual shine upon them.

#### **WE RECOMMEND**

[These items are NOT available through The Anglican Bookstore]



The Angelic Way by Rami Shapiro (BlueBridge) Rami Shapiro, a congregational rabbi for 20 years, is adjunct professor of religious studies as Middle Tennessee State University. He is the author of Hasidic Tales: Annotated and Explained The Sacred Art of Lovingkindness, and The Way of Solomon.

The Angelic Way gives an overview of angels in various religious traditions and an explanation of angels as expressions of human spiritual awares ness. Shapiro examines angels as metaphors—not only of God reaching out to humankind but

also of humankind reaching out to God. Offering an accessible history of angels, an exploration of the contemporary implications of angelology, and a means to make sense of angels and the divine ir life, this addition to angelic studies invites the reader to embrace the angelic in the everyday. **ISBN:** 9781933346199, \$16

Saints, Signs, and Symbols: The Symbolic Language of Christian Art, 3rd Edition by Hilarie and James Cornwell (Morehouse).

This edition enhances the earlier work as a guide to symbolism in Christian liturgical art, architecture, manuscripts, stained glass, and more. It addresses the rich history of Christian symbolism, and offers page



after page of line drawings depicting sacred monograms, saints, crosses, altars, flowers, fruits and trees, plus symbols of the Jewish and Christian Scriptures, the Church Year, the Apostles, the Holy Trinity; and much more. Completely updated and with ecumenical appeal, this useful new reference book expands on its earlier and well-earned reputation for providing clear and reliable information on Christian symbolism. ISBN-13: 978-0-8192-2345-6, \$20



The Karma of Jesus: Do We Really Reap What We Sow? by Mark Herringshaw (Bethany House). Herringshaw is a Lutheran pastor, teacher, and conference speaker.

In this provocative book, Mark Herringshaw boldly explores two mutually exclusive visions of life: Karma and grace. Prompted by a chance conversation with a spiritually curious young man, he gives us a probing applications of Karma and the relevance of Christ's life.

ook at the implications of Karma and the relevance of Christ's life. The Karma of Jesus borrows pop-culture-friendly language to communicate sacred truth. It explains the relevance of Christ's life using the dea of karma — an exacting payback for one's actions. Herringshaw walks the reader through a progression of thought. Rather than didactic formulas, he presents questions and conjectures that sensitively reveal how Jesus has reaped the ultimate consequence of our actions. ISBN-13: 9780764207341, \$14

Days of Grace: Meditations and Practices for Living with Illness, by Mary Earle (Morehouse). Using the metaphor of bilgrimage, this book invites readers to reflect on living with Illness. The heart of the book is a collection of thirty meditations, followed by a reflection, a short prayer, and a suggested spiritual practice. The meditations voice the difficulties and the challenges of living with illness, and call the reader toward a deepening understanding, compassion and generosity. While the meditations ntend to offer comfort, they are also written from the conviction that

ng understanding, compassion and generosity. While the meditations ntend to offer comfort, they are also written from the conviction that God invites us to grow even in these circumstances. When living with thronic, terminal, or progressive illness, discovering a way to pray can be quite a challenge. ISBN-13: 978-0819223647, \$12



Anglicanism, compiled and edited by Paul Elmer More and Frank Leslie Cross (James Clarke). Paul E. More was an outstanding critic and scholar, who dedicated the last 10 years of his life to writing about Christian Apologetics and Humanism. Frank L. Cross was the founder of the Oxford Patristics Conference and the editor of the Oxford Dictionary of the Christian Church, published in 1957.

First published in 1935, this classic compilation provides a connected account of the theological literature of the Church of Englands during the 17th Century. Particularly invaluable to scholars and students, it contains a considerable number of passages not printed since the original time of writing. In addition, since the doctrines of the Church of England have never been defined by the thinking of as single theologian like Luther or Calvin, there has been always need to consult a considerable range of writings in order to resolve questions of doctrine and practice. *Anglicanism* brings together just such a range, providing a comprehensive insight into the theology of 17th Century Anglicanism. **ISBN-13: 9780227172902, \$62.50** 



Anglican Eirenicon: The Concept of Churchmanship in the Quest for Christian Unity, by John Fitch (Lutterworth). John Fitch read History and Theology at Corpus Christi College, Cambridge. He served for forty, years in various parishes throughout Suffolk until 1987.

In Anglican Eirenicon an ancient country parson emerges from obscurity to investigate the root causes

and possible long term solution of the most agonizing problem facing Christianity, and especially his own beloved Anglican Communion. "Eirenicon" is defined as "a proposition or device for securing peace, especially in the church." In this ambitious work, John Fitch's eirenicon for the Anglican Church offers a distinctive long-term approach to this issue with a touch of originality - a noholds-barred discussion of the uniquely Anglican concept of churchmanship. Analyzing the Anglican Church from its origins in ther 1530s to the Lambeth Conference of 2008 and beyond, Fitch identifies primary issues of disagreement as owing to the division of the church along four cardinal points. Fitch aims to acknowledge these differences, but also to encourage Anglicans, and indeed Christians as a whole, to reawaken to what is shared. With thought and understanding, he suggests, every Christian can move towards the cross at the centre of the compass, to find the Central Churchman within himself, the open-hearted Christian who seeks to embrace the other rather than triumph over him. ISBN-13: 978-0718892128, \$37.50

### Lent, Our Light Affliction

St. Paul uses the term "light fliction" to describe the trials of a faithful. The church must ke to heart the message that ur persecutions, trials, fasting, and distress are no more than conveniences in the light of ernity. As for the Lenten fast, as is a trial most of us freely noose to endure. It is a trial to hallenge the believer's body and resolve with the desired outlimighty.

Many endure hardships arough circumstances beyond heir control or the wickedness of thers, never knowing the trials hey endure by God's grace may onclude in an eternity of blessing. For these who suffer, the lea of self-imposed fasting may be considered foolishness. As hurchmen who know the wis-

dom of St. Paul's message, it is our duty to preserve the dignity of others by maintaining quiet resolve in fasting. This not only preserves the dignity of those less fortunate but also encourages and teaches those who wonder why we choose this path.

No matter what the trial may be or how it manifests itself, the end result can always be to the glory of God and the comfort of the sufferer. No matter the subject of suffering, the intensity of the affliction, or the unjustness of the act which brings sorrow, for those who are faithful to Christ we need only to hear the words of St. Paul to find comfort when he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor 4:17).

The Rev. John T. Ayres, O.S.B.,
 St. John's,
 St. Mary's County, Maryland

# The Praying Church

by the Rt. Rev. Donald M. Hultstrand

3rd edition. Anglican Fellowship of Prayer, 2008

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# Beginnings

For the next few weeks, all across our country, countless students will be graduating. A timehonored tradition at nearly every university, and in a growing number of high schools, is the annual commencement address, and this year will be no different. Students will hear from presidents and politicians, scholars and authors, celebrities and entertainers. Some will offer true words of wisdom, some will espouse causes, and some will mostly entertain. Some will be quickly forgotten, some will be protested, and a few will be remembered.

What if Jesus were to give a commencement address? What might he say? What wisdom would he offer to our young people (and some who are not so young) as they embark on the important next steps in their life's journey. Here are a few thoughts, drawn from the Gospel narratives of Jesus' life and teaching.

Love one another. For God is love and love is what God freely offers to everyone and all creation. Love is what gives life true meaning and Love is the way, the truth, and the life that Jesus taught and brought. (John 13:344) 35 and 15:12-27)

Live in such ways that the world is brighter (and bettern because of you. Try to shine in whatever you do. Illuminate the world in which you live and move and have your being (Matthew 5:13-16)

Forgive others throughout your entire life. Make forgiveness as way of life. Give forgiveness as much as you ask for it-and perhaps even more. Ask for it when ever you need it. (Matthew 18:21-35)

Pray without ceasing. Fulfilling relationships with others takes work – lots of work – and so does a fulfilling relationship with God. Knowing God is worth more than anything else in the whole world. (Luke 11: 1-10 Matthew 13:44-46)

Be careful what you start work shiping, it may be hard to stop You can't work for two bossess Divided loyalties will tear you apart. Money is not God, but i can fool you because it has a loof power. To quote John Crossan "You bury your heart where you hide your treasure." (Matthew 6:21, 24)

Don't waste your passion on ings that will not last. Don't corry too much about the right shions, or address, or car, or atus symbols. Don't turn temoral things into eternal concrns. Seek what is truly life giving now and forever. (Matthew 25-33)

Five to the world things that re worldly and give to God lings that belong to God. So he question becomes, "What ally belongs to God?" Think bout it. (Matthew 22:15-22)

Remember that God loves the oor and helpless — and so nould you. (Matthew 5: 1-12)

Don't worry about how others live. Pay attention to your wn. Controlling others is not art of life's job description. It's nore important to be true to ourself (Matthew 7:1-15)

Be careful whom you choose follow. (Matthew 7: 15-18, and 5:14)

f you want to be a leader, learn serve and to follow. If you ant respect, learn to praise thers. If you want love, love thers first. Give love away. If you want a great life, live life for reat reasons. (Mark 10:42-45, latthew 10:39 and 13:12)

Be careful that you are not consumed by what you consume. (Mark 8:36)

Remember that you are very valuable to God. Don't treat God's treasure like trash. (Matthew 10:29, John 3:16)

Learn to ask for what you really need, not what you think you want. God's eternal Love is a gift. Prayer is a gift. Abundant life is a gift. (Matthew 20:1-16)

Congratulations graduates. And congratulations to all who choose to embark on a new phase of life. Let the commencements begin!

The Rev. James L. Burns,
 Church of the Heavenly Rest,
 New York, New York



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### Two Blessings

There are two kinds of blessings, temporal and eternal. Temporal blessings are health, honor, friends, wealth, children, a home, a wife, and other things from our journey in life. But we reside in the hotel of life as travelers moving on, not as owners intending to remain.

For eternal blessings are eternal life, the body and soul's incorruption and immortality, the allegiance of angels, the heavenly city, unfailing glory and the Father - the former without death, the latter without an enemy. These blessings make us desire them with eagerness and ask for them with perseverance. We don't ask with lengthy words, but with groans. A longing desire is always praying even though the tongue is silent. For if you ever long for these things, you are praying. When does prayer sleep? When desire grows cold. So then, let us beg for these eternal blessings with eager desire. Let us seek these good things with entire earnestness. Let us ask for them with assurance...

Beloved, ask also for temporal blessings, but in moderation. Be sure that if we do receive them he who knows what is beneficial for us gives them to us. You have asked. Hasn't he given you what you asked for? Trust your Father He would give it to you if it was beneficial for you.

— Augustine via *Spiritus Gladius* St. Paul the Apostle Savannah, Georgi

# You Might Be A Minister If..

... you've ever dreamed you were preaching only to awake and discover that... you were.

... you'd rather negotiate with criminals than the church organist.

... a church picnic is no picnic.

... you've been tempted to take up an offering at a famili reunion.

... you've ever wanted to lash hands on a deacon, and you weren't thinking of praying for him or her.

... you often feel like you'r herding mules rather than shep herding sheep.

... you've never preached on TV your spouse made you get dow before you broke something.

#### **Mortal Follies**

Small wonder the Episcopal Church is so small, compared to verybody else, when you conider our seemingly endless apacity for carrying our pointed isagreements disturbingly often o civil court.

As the author of a book cenered on our crisis, I'm often sked what we do now. Punch ach other a little harder and onger? Pay the lawyers more

noney?

As if either behavioral mode vould have useful effects! How bout something different? How bout (as I suggest at the tag end f my book) some sense of proortion, piled atop some sense of

umility?

How about proportion as to ur own insufficiency, to put it hildly, before the God who has hade heaven and earth, and who calls us to account. Yes, we are turn our backs on Jesus as edeemer and judge but with no rospect of producing a God inpressive enough to resist and vercome an angry, hungry, thorughly secularized culture. hristianity's trouble, Anglicanm's trouble, isn't flamboyance of conviction. Rather it is as I ote in the book, "paucity of con-

viction, flaccidity, the turned cheek replaced by a 'Kick Me' sign" emblematic of our desire to please man more than God.

Then there's the sense of humility. Ever hear of a humble Episcopalian? It might be time to recruit some — indeed a lot of them, with a view to recovering our lost sense of God as ruler of all, hence arbiter of our human affairs in a way for which humans plainly aren't fitted.

The hierarchical view of anything sits poorly with a hyperdemocratic culture. Humility suggests inequality. I would reply: So? We seek equality with God? If memory serves, so did Satan.

Maybe, if we worked and prayed at it, we could reinforce our lost sense of dependence on the grace and mercy of our

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Father in Heaven. He might, if we asked earnestly, pardon our sins of pride and swollen grandeur and animosity toward fellow sinners. He might, if we were to listen intently, guide us, as one family, into renewed relationship with him for the sake of those his only begotten Son came to save.

A wild dream? Here's one Episcopalian who supposes it might be a good deal more than a dream. Who says we have to fight forever in the courtroom and snarl at each other in blog posts? It sickens and disgusts. I squanders God-given opportunities that may never come again.

#### William Murchisor

[Mr. Murchison is a syndicated columnis and vestryman at Church of the Incarnation (Episcopal), Dallas and author of Mortal Follies: Episcopalians and the Crisis of Mainline Christianity).



on the World Wide Web

#### Sacred Tree

In piercing pain and agony, He hung upon a barren tree, And bore the sins for you and me, Oh sacred, sacred tree.

Upon his brow, a crown of thorn To pierce a head so meekly born. Spear in his side, the flesh was torn. O sacred, sacred thorn.

He cries "Forgive them, they know not." And with His life redemption bought, And in his death compassion taught, "Forgive them, they know not."

> Forgive me, Lord, for I have been So full of anger, pride and sin. Redeem my spirit from within, Forgive me blessed Lord.

In piercing pain and agony, He hung upon a barren tree, And bore the sins for you and me, Oh sacred, sacred tree.

> Mrs. Sandra Davis, via Good Shepherd, Venice, Florida



# **MOST WANTED**



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# Fasting and the Call to Detachment

Fasting, first and foremost, is to be for the glory of God. It is to be Christ centered. As one Anglican scholar has stated so well, "It [fasting] is not merit we seek; it is devotion and godliness" (Lent, A Manual for Clergy, SPCK, 1955, p. 18). With this purpose in mind, we can consider the particulars of fasting. When we are Christcentered with a fast, one of the first lessons to be learned is the spiritual discipline of detachment. The principle has to do with gaining a distance from the things of this world. Then God can fill us with himself, his spiritual community, and the things of the next world. Also, when the grip of the world is loosened on us, we can say our goodbyes to this world much easier. We can let go. And letting go of the world is hard for humans.

Jesus spoke often about the need for detachment. The passage to which I turn our attention is that unsettling conversation our Lord had with a rich young ruler. The wealthy youth ran up to Jesus, knelt and asked the penetrating question, "Good Teach-er, What must I do to have eternal life?" (Luke 18:18). After Jesus askec him why he referred to our Lord as "good," Jesus reminded him of the commandments, naming a few. The young man immediate: ly responded, "All these things have kept from my youth'. (18:21). To this statement, Jesus offers the disturbing demand: "One thing you still lack, sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come and follow me" (18:22). Among the many teachings of this remarkable exchange is the neec for detachment. Jesus told him to detach from that which he clung to in his heart. Only if he detached could he attach himsel to Christ. For this young man Jesus knew that the only way for him to detach himself from the things of this world was to sel all that he had. Could this be why God allows some of our "things" to be taken from us?

Although Christ did not tell everyone who followed him to sell their possessions, he did remain constant with the demand to detach. On another occasion, he told his disciples, "I anyone wishes to come after Me, let him deny himself, and

Matthew 16:24). One writer explains Christ's statement, "In the original Greek it means not to eny something (accusative) to neself (dative), but to deny or isown oneself (accusative). To nwart one of the primary elements of the libido is in effect to eny oneself. And since hunger a primary element of importance, such denial has important effects through the whole stream resystem of desire" (Lent: A Manual for Clergy, p. 9).

asting is key to learning etachment. When we fast from ood or anything, we learn to disonnect ourselves from them. his offers an opportunity to earn the way of detachment om everything. "Detachment is . not a kind of Gnostic detestaon of the material universe. od has become flesh and thereore redeemed flesh. Detachnent's goal, however, is Godot self, not things, not nothingess, not even detachment. It efuses to attach itself to the orld not because the material niverse is evil—it is God's creion—but because we were ade to attach ourselves to the reator." Author Scott Lyons ontinues when he writes,

"when we fast we willingly detach ourselves from our passion, our lust, and our comfort. We embrace the suffering because it is our sanctification. And this is why we willingly lose it all. Fasting teaches us that we are not made for food, but that it was made for us. It teaches us that our deepest, most fundamental need is for God." This is why we are to fast and at the same time learn to detach ourselves. The parable about a Chinese woodcarver summarizes this spiritual discipline for us. It is simply called, The Woodcarver:

Khing, the master carver, made a bell stand of precious wood. When it was finished, all who saw it were astounded. They said it must be the work of spirits. The Prince of Lu said to the master carver, "What is your secret?" Khing replied, "I am only a workman; I have no secret. There is only this: when I began to think about the work you commanded I guarded my spirit, did not expend it on trifles, that were not to the point. I fasted in order to set my heart at rest. After three days fasting, I had forgotten gain and success. After five days I had forgotten

praise or criticism. After seven days I had forgotten my body with all its limbs. By this time all thought of your highness and of the court had faded away. All that might distract me from the work had vanished. I was collected in the single thought of the bell stand. Then I went to the forest to see the trees in their own natural state. When the right tree appeared before my eyes, the bell stand also appeared in it, clearly, beyond doubt. All I had to do was to put forth my hand and begin. If I had not met this particular tree, there would have been no bell stand at all. What happened? My own collected thought encountered the hidden potential in the wood; from this live encounter came the work which you ascribe to the spirits."

And so through fasting God wants us to have such a live encounter with him and his presence through Christ, that all else pales by comparison. He desires for our desire to become him. This is the way of detachment to which we are called.

The Rt. Rev. Ray R. Sutton,
 Bishop Coadjutor in the
 Diocese of Mid-America,

 Reformed Episcopal Church



# REMEMBER TAD IN YOUR WILL

You can help the ministries of the The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

estate, to be used in such

manner as determined by its

trustees."

# In the Beginning

In the beginning was the Word, d the Word was with God, and the ord was God. He was in the beging with God. All things were ade through him, and without him thing was made that was made. In was life, and the life was the ht of men. And the light shines in a darkness, and the darkness did t comprehend it.

hese words from John's pspel are read on Christmas ay. It is amazing: the Word was at a group of words, but a sman being, Jesus Christ. Jesus as with God before the beginng of the earth. He is the Word, and when words fail, we have a presence of the ultimate sman being, Jesus.

any times we are at a loss for ords when visiting a friend or a lative in the hospital. We fall ck on cliches, "Gosh, you're oking great." Instead of bringg comfort, we make the situation awkward. We want to have a grace of God speaking rough us. We need to rememor God is with us. When visiting someone in the hospital youn't have to say anything. Sit wn, hold their hand, say a

prayer. Above all else be the presence of God to that person. As Jesus was the Word at the beginning of creation, we too can be the word.

Matthew tells us: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." How can we who are so rich, be present in the kingdom of God? How can we get in? We may tell ourselves that Jesus is talking about someone richer than ourselves. But we miss the point. Wealth can make it harder to enter the Kingdom of God.

It is harder when we use our money as a weapon of anger. "I don't like \_\_\_\_\_, so I am going to withhold my money." "I'm going to keep my money, they don't know what they are doing." Maybe so, maybe not. But, who are we really hurting? Shouldn't we turn our weapons into plough shares and pruning forks and try to bring about the Kingdom of God? Let your wealth and your presence be a blessing to the world. Both are gifts given from God to build up the Kingdom of God on earth.

 The Rev. Stephen McKee, Trinity, Tulsa, Oklahoma

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### Nature of the Church: Realism and Hope

Britain entered the New Year 210 with respect for some of its ost important institutions very uch weakened. The expenses andal and the failure of many embers of Parliament to underand the depth of public outrage we undermined the authority Parliament itself. Bankers

eve shown a similar inability to

they have fallen in the public estimation by demanding to be paid bonuses even when they have had to be bailed out by the taxpayers. In response to what he rightly sees as a widespread crisis of confidence, the Archbishop of Westminster has detected seeds of a religious revival. "In

appreciate the depth to which

our institutions and in our shared life we have a renewed sense of vulnerability right now," he has commented, pointing to family breakdown as well as to lack of trust in the parliamentary system and the finance industry. Unfortunately for the Archbishop this lack of trust extends to institutional religion. In Ireland there has been outrage as a result of the publication of a government report into the handling of sex abuse cases by the Archdiocese of Dublin. This showed a church in which the first response of the authorities was not how to care for the victims but how to cover up the offences and minimise the damage.

During the same week the depressing reports of sex abuse in Ireland were published, I read the obituary of a Catholic sister I once knew, Clare Gilchrist, who went to Papua New Guinea in 1965 to run a hospital in the highlands near Mt. Hagen. With little equipment, she had to improvise to keep her hospital running and yet she still found time to go on patrol to remote locations. She treated arrow and spear wounds, delivered babies, and gave treatment for deficiency diseases. She even learnt to mend watches and cars. Sr. Clare remained in Papua

New Guinea until 1997 when she returned to her native Australia where she continued in pastora work until she retired in 2005 aged 82.

No institution is perfect. We need institutions to preserve out common life and enable us to cooperate and live together. But institutions are always going to fall short of our expectations. Corruption is an ever-present danger. Checks and balance must always be in place.

The church is no different. She is always in need of reform. He ranks will always contain both the wheat and the tares until the Final Judgement. But as long at the church produces people like Clare Gilchrist, we cannot give up and walk away. But nor can we simply accept things as the are. We must keep working for change and renewal so that the church can more adequately witness to Christ.

— The Rt. Rev. Paul Richardson The Church of England Newspape

Read TAD online: Visit www.anglicandigest.org and follow the links.

#### Stewards

When we become Christians, we move from being consumers of ources to Stewards of God's Gifts.

We live in a consumerism-based culture. Consumerism is the theothat a progressively greater consumption of goods is economically neficial to society. Our consumerist culture has its roots in the lustrial Revolution.

or the first time in history, products were available in outstanding antities, at outstandingly low prices, and thus available to virtually

eryone. So began the era of mass consumption.

The Industrial Revolution also birthed the concept of planned obsocence: the idea that a product has a limited life span and when it ars out, you throw it away and replace it with something new nned obsolescence is the mechanism which ensures a steady am of customers for products. An example is women's hosiery first mass-produced women's stockings did not easily get runs in m. That limited the market for future purchases. When women's siery was knitted from nylon fibers, getting a run in one's stockings inevitable. That guaranteed more rapid repeat purchases.

Consumerism spawned by planned obsolescence and mass connection has a way of converting our "wants" into perceived eds." We are convinced that the only way to be acceptable is to we the right car, own the bigger house, and dress in the right igner clothes. The insidious message is that if you don't conform to

standard of behavior, you are somehow unworthy.

Our consumerist society has given us the benefit of seemingly aper goods. However, we are beginning to see the negative impact nass consumption on the environment and on workers whose labor been obtained at less than livable wages around the globe. Our ture's consumerist habits have tempted many people to live ond their means by purchasing goods on credit to the point of notal ruin.

#### A Counter-Cultural Faith

he life and ministry of Jesus Christ was profoundly counter-cultur-What brought Jesus to the cross was his constant criticism of the vers and social systems of his culture that marginalized people and gave them the message that they were beyond God's saving power Lepers, disabled, tax collectors and prostitutes were all pushed to the margins of society and told they were unworthy. Jesus reached out them. He continues to reach out to those who feel unworthy today. The Christian faith is still counter-cultural. In his letter to the Roman

Paul writes:

"Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God — what is good and well-pleasing and perfect."

(Romans 12:2)

If our culture is one which is based on the economy of consumerise what is the counter-cultural alternative? It is to be transformed from consumer into a **steward of God's gifts**.

#### What is a Steward?

The differences between a consumer and a steward attitude are:

Attitude towards	Consumer	Steward
Acquisition of goods	I buy it because I want it	I buy it because I need it (
Use of Credit (Affordability)	If I have the means to buy it, I do (whether I can afford it or not)	I consider whether I can afford it; what the impact will be on others
Future Sustainability	Lives in the now, not worried about the future	Thinks of the impact on future generations
Needs of others	Sees self as separate from others	Sees self as bound up in the wellbeing of others
All things	Everything is mine to use in whatever way I see fit.	Everything comes from God; I am accountable to God for its wise use.

**Steward** is a very ancient term and appears in the Bible in sever forms. One of the most common forms is the Greek word **oikonom** 

onounced oy-kon-o-mos). *Oikon* refers to household; the *oikonomos* s the one in charge of household management (the steward). It is a from this word we get the English word *economy*. Being a steward bout economics, about God's economy, not ours.

n medieval legal terms, a steward is an official, appointed by the al ruling monarch to represent him or her in a country, with a mane to govern in his or her name. A steward is one entrusted with the of something and who cares for it with the same diligence as all the owner. Stewards managed the business affairs of their mass. This was not just about caretaking of the master's property; it was but wise decision making!

#### Christian Stewardship

When the word "stewardship" is used in the church, we only think out money. Christian stewardship is not about money — it is about right use of God's gifts for God's purposes.

At the Offertory, when our gifts of bread, wine, music, and money

given to God, we say:

All things come of thee, O Lord, and of thine own have we given thee.

his simple sentence says it all - everything comes from God and

are giving back to God only what already belongs to God.

When we embrace the vision that stewardship is the right use of d's gifts for God's purposes, we begin to see that money is only a tion of stewardship. Stewardship involves proper care of our bodthrough diet and exercise (since the body is a gift from God), care our environment, proper use of credit and not living beyond our ans, and considering the working conditions in the countries which duce the goods we need.

Then we are baptized and become Stewards of God's Gifts, we nowledge the reality that everything and everyone comes from I. We have an obligation to care for God's creation ... all of it! We I to think, pray, and act in ways which will build up the people of

throughout the world.

The Rev. Anjel Scarborough,
 St. Mark's, Boonsboro, Maryland

From the Editor ...

## Appearance versus Reality

What is the one chief characteristic which would be a mark of Christian maturity?

I sometimes ask this in written form when I teach adult education or confirmation classes and have people hand in their answers anonymously. I often get responses like "a healthy prayer life," or "a deep knowledge of Holy Scripture."

Those are good and important things, but I think the New Testament answer may be found in Hebrews 5:14: "But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil."

In a word, the one trait of the mature disciple is discernment, real spiritual perception, the ability to distinguish between truth and error, appearance and reality, good and evil.

Developing this discernment is a lot more difficult than most of us realize. Consider Jesus, for example. When he begins a conversation with the woman at well in John 4, what is the resituation in her life? She is a proposed sonal, moral and spiritual messed has been through five he bands, and is now living with sixth man to whom she is married. Who among us wowant her on the vestry of a local parish?

Ah, but what you think you dis not what you get. When I would have missed sees the truth of this woman, Jes saw in her a nearly unquernable thirst for God which we seeking to be satisfied in series of short term-relationships. He saw deep spirit potential. By the time the coversation is over, she is never same again. Indeed, she go and evangelizes an envillage!

That story shows how real a cernment changes lives a changes the world.

Seeing the importance of discernment is vital for us as begin another decade on the endar, and say goodbye to decade just past (the so-car "aughts"). Toward the enda 2009 Frank Rich of the New Y

mes wrote an op-ed piece in the dich he argued that the overaring theme of the period of 10-2009 was the failure to disguish between appearance I reality.

hink he is right. We began the cade by worrying about a Y2K eat from within, not realizing real threat from without was m a certain minority group of litant Islamic terrorists which to 9/11. We ended the decade th the Balloon Boy saga in ich hundreds of thousands of evision viewers believed a ing boy was in a balloon, only learn later that not only was re no boy in the balloon, but whole thing was a carefully nned hoax. Sandwiched in ween was the great corporate sion of prosperity which in was built on the façade of ot in which we borrowed are growth and stole it into present.

s we seek to recover from such steps and enter a new era, let oray that we will be disciples to do not judge by appeares, but judge with right judgent (John 7:24).

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